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ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

LIFE OF ARCHBISHOP CRANMER.

MR. EDITOR.—The following sketch of the life of Thomas Cranmer, Abp. of Canterbury, was handed some three years ago to the editor of a certain paper, published in Maine, with a request that he would give it a place in its columns. He observed that he should be glad to comply with my request, but that he had given offence to the orthodox by inserting a historical sketch of the life of John Rogers, although the piece was extracted from another paper. Under these circumstances, he begged to be excused from giving it a place in his paper. Giving the editor all due credit for his caution and submission to clerical dictation, I laid the piece aside, and thought no more of it, till within a few days, when I received the following information on the subject. At present I shall make no mention of names, but hold myself responsible for the general correctness of the statement. The sketch of Roger's life appeared in the paper to which I have alluded, taken I believe, from the "Christian Disciple." The piece was true in all its parts, agreeing exactly with the history of that miserable, unfortunate puritan. After its appearance, the editor was called upon by an orthodox minister, and censured severely for his rashness in giving insertion to such a piece, against that godly martyr. The orthodox catechisms for children had received wonderful eclat, and a very extended circulation, by annexing to them, an account of the execution of such a holy man, under the bloody reign of the bloody Mary. The stake, the faggots, the officers, the wife of John Rogers, with nine small children and one at the breast, and Rogers himself in the midst of the flames, and above all, the pretty verses of the martyr;—all these exhibited in print and annexed to the Assembly's shorter catechism, had a most powerful effect upon the minds of children, and their influence ought not to be counteracted by the publication of such pieces. The editor asked if the piece, in all its parts, was not historically correct? The minister replied, that it might be true, but that was no reason for giving it a place in his paper. It would injure the cause of religion. In conclusion, the editor was told, that if he was guilty of the like offence again, he should lose all his subscribers, so far as his influence extended. The editor was forced to comply with this *orthodox dictation*, or starve. Such is substantially the information, I have received. And is it, Sir, come to this? Is it a fact, that that mighty, all powerful Engine, against Tyranny, that bulwark of civil and religious liberty, the PRESS, is thus to be gagged, shackled, and placed under the control of an intolerant, bigotted, ecclesiastical domination? Is it come to this, that an honest, intelligent, industrious editor of a public Journal, whose support for himself and family, depends upon the patronage of the people, is to be denounced, proscribed, and threatened with beggary, with starvation, with the loss of his subscribers, unless he will publish that, and that only, which suits the delicate palates of ministers of the Geneva stamp? Yes, Sir, it has come to this. We see the proofs every day. I, for one, am glad to see the evidence come out thus early, that the designs of these unholy zealots may be counteracted. The people have, for sometime, had all the proof, which even scepticism could possibly require; and if they suffer themselves, after this, to be controlled by men, who, under the garb of religion, are endeavoring to destroy liberty of conscience, and introduce the most unrelenting tyranny; then all I can say, is, their fate will be justly merited. But I know, Sir, this will not, cannot, be the case. The people will never tamely become slaves. They will assert and maintain their religious rights. Pennsylvania has taken a noble stand against the wicked designs of Dr. Ely and his compatriots, to introduce religious and civil proscription, into this happy land; this land of freedom; this land beloved of heaven. Let the people take the alarm; let them be prepared for the battle. The struggle will be short—the victory over priest-craft will be sure—the triumph will be most glorious. The God of heaven is the friend of Freemen; He will nerve the arm of every man, who is resolutely determined never to submit to the domination of those, whose motto has always been, "proscription to the man, who will not succumb to our dictation."

ERASMUS.

I was pleased to see, in a late paper of yours, the real character of John Rogers, who was executed for heresy under the reign of Queen Mary, commonly called the "bloody Mary." This puritanical unfortunate minister, is generally dubbed

a martyr, in our primers & school-books. I say, I was pleased to see that production, because, it is high time, that our children and the public should be made acquainted with the true character of those, who are held up to us, as persons endowed with extraordinary virtue and piety; persons, who have suffered martyrdom for the cause of Jesus. Much more might be said respecting the real character of that man. But as my design was not to say much respecting Mr. Rogers, I will state two facts relating to his history. The first is, that Rogers, when led to execution, threatened his fellow-Protestants with "everlasting fire," if they did not lay aside *superstitions*, and other things belonging to the service of the Church of England. The second fact is, that though Rogers was condemned and executed under Mary's reign, still he was condemned and executed, according to laws made before she came to the throne; laws made under the reign of Henry IV. So much for Rogers.

With the same laudable view, which the writer had, in the piece, to which I allude, that is to say to undeceive the public, and to enable our children to have in their hands, real history and not romance, I send you the character of Abp. Cranmer, the boast of nearly three centuries, and another of Fox's martyrs; and the St. Athanasius and St. Cyril of Bp. Burnet and other partial writers. I shall draw no character myself, of this distinguished prelate, the glory of the English church;—but I shall merely state such facts, in regard to him, as I find recorded by the most celebrated Protestant historians. So that if any person sees fit to find fault, he must blame history, not me. Was Cranmer a martyr for the cause of Jesus? Let us see.

1. While he was Fellow of Jesus College, Cambridge, he privately married a woman of low condition, contrary to the engagements of his admission.

2. Cranmer, afterwards, when he was a priest privately married a second wife in Germany, the first being still alive, contrary to the laws of God and the laws of England. Cranmer had subscribed and sworn to keep inviolate, the famous six articles of Henry VIII; one of which was that a clergyman should live in perpetual concubinity. So that Cranmer was guilty of a flagrant violation of a sacred oath, and at the same time had incurred the guilt attached to *bigamy*.

3. He was a Lutheran in principle, but disguising his religion, he accepted the office of Pope's Penitentiary; and when made Abp., he received different bulls from the Pope to take upon himself the office of his Legate in England, and made solemn oath to be obedient to the See of Rome, all which was directly contrary to his real sentiments. He likewise frequently said *Mass*, for 14 years; during which time, he governed the Church in the reign of Henry VIII; during all which time, according to his religious belief, he was guilty of idolatry. He from time to time, ordained Priests, and obliged them to say *Mass* also; and required them to observe the law of concubinity, which he himself violated continually. Finally we see his subscription still affixed to a variety of doctrinal articles and injunctions, issued during that reign, which, we know, to have been in direct opposition to his real sentiments.

4. It is well known that Henry VIII. applied to the Bp. of Rome for a dispensation to be divorced from Queen Catherine of Aragon; and it is also well known that the Pope refused to grant him one.—Henry, being tired out with this unexpected opposition from Rome, and impatient to be united to his beloved Ann Boleyn, he privately married her, Nov. 14, 1532: and the martyr Cranmer himself was one of the witnesses to the contract. On the 11th of the following March, this same Prelate, wrote a letter to his master Henry, "from pure motives of conscience," as he says, but from a plan preconcerted, as the fact proves, representing the necessity of terminating the long depending cause, between him and his Queen, Catharine, and requesting of him, the necessary ecclesiastical authority, as Primate of England to decide it.—Henry very readily granted his request; and on the 20th of May, 1533, Cranmer pronounces a sentence of divorce between him and Catharine, and authorizes him to take another wife. All this ridiculous farce took place six months after he had officiated as a witness to Henry's marriage with Ann Boleyn, and only 4 months before Ann was delivered of an infant, who was afterwards Queen Elizabeth.

5. About 3 years after his marriage with Ann, Henry became weary of her, and enamored of a new beauty, Ann of Cleves; and Cranmer presents himself as the ready instrument to gratify the lustful desires of a tyrannical and wicked monster. In short, this same mitred head, Cranmer, this glorious Martyr of Jesus, pronounces sentence of divorce, between Henry and Ann Boleyn; the princess to whom he owed all his greatness. On the 6th of January, 1540, Henry was married by Cranmer's counsel, to Ann of Cleves. In less than six months afterwards, Henry became completely disgusted with his fo-

reign consort, and Cranmer was as ready to untie the matrimonial knot, as he was to tie it. He now finds that impediment to be valid, which, a short time before, he had declared to be null. This pretended impediment was an alleged former engagement, between Ann of Cleves and the Duke of Lorraine, to marry. So he declares this impediment to be valid, and divorces Henry from Ann, and authorizes him to commit fresh adulteries.

6. Upon the death of Henry, Cranmer was as ready to gratify the ambition of the Protector Seymour, as he had been obsequious to Henry's lust. He consented to set aside, in a great measure, the last will of his old master, of which he was named first Executor; indeed he went so far in his infidelity, in the discharge of that Prince's last will, that he concurred in excluding his two daughters, Mary and Elizabeth from their lawful inheritance and right to the crown, in order to place it on the head of an usurper, Lady Jane.

7. Cranmer, to gratify Somerset, subscribed the death warrant of Thomas Seymour; altho' by the canons of the Church he was forbidden to stain his hands with the blood of political victims. He surrendered, to gratify the avarice of Henry and Edward's favorites, most of the landed property, belonging to his See. This is the Prelate, who, I believe, first propagated the *abominable doctrine*, that all the authority to preach the Gospel and administer the sacraments of the new law, originates from man and not from God: and he declared publicly in the assembly of Bishops and Divines, held at Windsor, in the first year of Edward VI. that "*Episcopal consecration was a needless ceremony; and that the King could make a Bishop without*" us see.

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[TO BE CONTINUED.]

FOR THE CHRISTIAN INTELLIGENCER.

BELFAST & THOMASTON CIRCUIT.

I noticed in "Zion's Herald" of the 26th March, a letter directed to the publisher and signed Philip Munger in which were statements, I cannot conceive to be true; and others which appear to be vague and unmeaning, or otherwise simple and childish. In the first place, in speaking of the reformation on the Belfast and Thomaston circuit, he says "since the reformation began, some who were professed Universalists have discovered the fallacy of their system,—and have sought the Lord and trust that they have received the pardon of their sins, and now entertain hopes of heaven on very different grounds from which they did before." Here in my opinion is a very great mistake; for, there is a wide difference between the idea of favoring, or supporting the doctrine of universal salvation with a speculative hope that it may be true; and professedly believing, and as we may say, feeling its divine influence sent directly home to our own minds and consciences. Of the former class it is possible that some have embraced the doctrine of never-ending misery, yet from a knowledge I have of the circuit Mr. Munger alludes to, I am confident that even these cases are very rare. The case evidently is this; when they can work the passions of any one who has heretofore been thoughtless as it respects his concerns for a future state, they will immediately lean upon their own prepossessions, of course that he was an Universalist! Alas! that man was no more an Universalist, than he was a Methodist, a Deist, or an Atheist.

With more confidence I will speak of the other class, viz. those that believe and feel the influence of the goodness of God's

universal love towards a world groaning in pain, wretchedness and sin. I say of those I can speak with confidence that there has not one, no, and never will be, who has "discovered the fallacy of that *delusive system*, and now entertained hopes of heaven on a *different ground* from what they did before;" i.e. through the merits of a crucified and risen Saviour! How could any one ever be persuaded of the fallacy of a system, the fact of which Mr. Munger and all others of the same denomination, are continually harping upon their minds!

Now they are not slack in calling upon their hearers to believe. Believe what? The Promises of Jehovah? Yes. What are they? Ans. "In hope of eternal life, which God, who cannot lie, promised before the world began." What more do they say you must believe? Is it not the record? Ans. Yes. What is the record? Ans. "This is the record, that God hath given unto us eternal life; this life is in his Son." Now they call on men to believe this, and when they believe, they say they are converted. Granted: And if ye believe on him ye will do his works also. But does their believing it alter the *fact*; do not those facts exist previous to their believing?—They could not be called upon to believe any thing unless the fact existed; and if they did believe, they would only believe a lie! Now let us be plain. Will the unbelief of man make the promises of God any more uncertain; or will their belief make the promises any more sure? Certainly not; for God who cannot lie promised eternal life before the world began; therefore belief nor unbelief can never alter a fact which existed at so early a period. Just so with the record which God gave to the revelator, "which after he had eaten, in his belly it was bitter."

We are ready to admit the new Testament is full of exhortations, exhorting men to believe. But does the belief or unbelief of a finite being establish his condition in a future state of existence? Certainly not. For there the fact that now exists and has existed from all eternity will be opened to our view, and must surpass all faith and belief, which will be lost in sight, and the amazing reality burst itself upon our minds. Consequently we cannot enjoy the reality of our own unbelief only by faith, and thereby anchor our hope within the veil where our antitype has gone before us. You may say that "he that believeth, &c. shall be saved; and he that believeth not shall be damned." Has this any reference to a future state? It cannot have. For here the same tense is retained in believing that there is in commanding, "Go ye into all the world and preach the Gospel." "He that believeth, &c. shall be saved?" How? Ans. In his belief. "He that believeth not shall be damned?" How? Ans. In his unbelief. "And these signs shall follow them that believe. In my name shall they cast out devils." Where? In heaven? Ans. No: for any thing that defileth a man shall not enter there. Hence it is evident that there is peace in believing, and if ye believe on him ye will do his work also.

I now repeat with confidence, that there is no heart-chilling or soul-tormenting doctrine that ever did or ever will drive a real professed believer in the unlimited goodness of God's grace, to a belief in a fact that never did exist at all till such time as he believed it. If Mr. M. says there are any such ones, I should certainly like to examine them as it respects their former faith presuming, that when weighed in the balances they would have been found wanting. Mr. Munger further says, "it is the opinion of several of our leading brethren on different parts of the circuit that the system above alluded to is on the decline." I can answer to this, no farther than my own knowledge extends; and would say that perhaps the reformation has been as extensive and general in this town as in either of the places which he mentions; and it is a certain fact that we have a respectable church and society of Universalists, and it never was in a more flourishing situation than at present. There has been no decline of the society, but an increase of numbers at every meeting.—The church has been formed during the present reformation and now contains about thirty members and there will be an addition on the next day of communion. This now does not give much credence to Mr. Munger's publication, but these are facts which can never be denied. I should think that according to the number of members in the Universalist Society, there had been as great a reformation among them, and as much addition to the church, especially of adults, and those capable of contracting for themselves, as any church in the vicinity. They break off their sins by righteousness, and listen to the "still small voice" which caused the "Prophet to wrap his face in his mantle, for the Lord was there." From what I know of the cause of Universalism, I very much doubt whether there is a solitary case where any one has "discovered the fallacy of that *delusive*

system, and embraced a belief in endless punishment." Mr. Munger then adds "all real friends to the true interests of man both in this world, and the next, can but desire its everlasting overthrow."—Candid Reader, stop and think! Think of Mr. Munger's last sentence, and readily will you exclaim, "Glory to God in the highest!" "Verily there is a God that judgeth in the earth." It is because thou art God and not man that we are not consumed. Oh! happy thought! Is it possible that a professed minister of Jesus Christ should make such an expression! Is it possible that he should be sincere when he makes it? It certainly cannot be. Let us candidly examine the idea; "that the true interests of mankind in this and in the next world" require the "everlasting overthrow" of the salvation of a world from sin, sorrow, and never-ending woe. Let me ask why he should spend his time, and talents in pleading with his hearers to turn from their evil ways and obtain an interest in heaven? If he can get one solitary individual to kneel before him, in what he calls a state of conviction, why will he spend so much of his breath in pleading at the throne of Divine Grace that he may be converted and be saved? Certainly if the "true interest" of one depend on his being saved in eternity, then of course it follows in the same proportion, that the "true interest" of all, depends on all being saved. Now it only remains, that if Mr. Munger's idea of the "true interest" of men be correct, then it must needs be that he is in the wrong when he exhorts men to repent, believe and be saved in eternity: for if their salvation in eternity is in opposition to their "true interest" there, he had much better let them entirely alone. If Mr. Munger's ideas be true, my constant prayer and heart's desire would then be, that my heart might be changed, like Nebuchadnezzar's into that of a beast; or that I might be established in the belief that "Death is an eternal sleep," ere I should be led to believe that the "true interest of man" would consist in the "everlasting overthrow of universal holiness and happiness." E. H.

Union, April 2d, 1828.

DIRECTIONS TO PREVENT SICKNESS.

1. Soon as you feel too unwell to attend to your ordinary business lay it aside at once, and dismiss all care and anxiety about it; as rest and relaxation both of body and mind, are of the greatest consequence.

2. Observe a rigid abstinence as to diet by eating no food but that of the simplest and lightest kind; no more of this than the appetite craves which will not be much. You will not starve to death during the first few days of an illness, though you may starve out the disease.

3. Avoid all kinds of spirits, wine, ale, and even cider. Dismiss care, but never attempt to drown it with stimulating liquor unless you would increase the violence seven-fold. It is surprising that so many people should imbibe the absurd notion, that rum, wine, &c. are necessary in all manner of complaints.

4. Take no quack medicines or any thing else, with the nature of which you are not well acquainted. These few simple directions will be proper in the commencement of nineteen twentieths of the diseases of this country, taken as they rise; and if followed, will throw off a large proportion of them and mitigate the rest, so that their course will be milder, and their terminations more favorable. Many diseases are rendered untractable, and many lives lost, by improper management during the first twenty-four hours of an illness, and before any medical assistance is deemed necessary.

5. Nothing is more incorrect or injurious than the theory which advises sick persons to eat and drink as much as they can in order to strengthen them. Weakness to be sure usually attends the attack of disease, but this weakness is not exhaustion or to be relieved by food or wine.

6. If, after a fair trial of what is above recommended, you are still unsuccessful in throwing off the disease, and find that you must be sick in good earnest, send for a physician who is worthy of your confidence, and follow his directions implicitly.

SECRETS.

The itch of knowing secrets, is naturally accompanied with another itch of telling them.

SCEPTICISM.

The sceptics, who doubt of everything, and whom Tertullian calls professors of ignorance, do affirm something, when they say we can affirm nothing, and admit that something is certain when they maintain that nothing can be certainly known.

Keep thyself at a distance from those who are incorrigible in bad habits, and hold no intercourse with that man who is insensible to kindness.

A man who is fond of disputing, will, in time, have few friends to dispute with.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

GARDINER, FRIDAY, APRIL 18.

We take the liberty to publish the following extract of a letter from Rev. GEORGE BATES to the Editor.

"I still continue my labors in Turner and Livermore, one half of the time in each place. Our cause in these two towns is prosperous. My meetings in both places are larger than at any former period. The people are anxiously inquiring for the truth as it is in Jesus;—deep rooted prejudices are yielding to the light of divine truth, and unless I am greatly deceived, the doctrine of universal grace is assuming a more elevated and glorious character amongst us. In this town, [Livermore,] the brethren of the Abrahamic faith contemplate the organization of a Church, that they may enjoy the benefits of the ordinances of the Gospel more fully, and strengthen those ties of union which unite their hearts in the bonds of perfectness. Our meeting-house, erected last season in Turner, is large and elegant, and generally well filled on Lord's days. A new chapel is commenced in this town, which will be completed the present season."

Father Hutchinson (may God bless his bereaved family) is no more. I attended his funeral and preached to a crowded assembly from 2d Cor. v. 1. He died in the full and joyful belief of the restitution of all things."

A writer in a late number of the Christian Examiner says: "We find a striking, and we might say, an awful ambiguity in the scriptural representations of future misery." One would think that upon so solemn and momentous a subject as "future misery"—a subject in which, of all others, men are most concerned,—the scriptures, which are given to be "a light to our feet," would not clothe their representations of it with "ambiguity," leaving us in doubt where we need the most certainty. He proceeds: "Sometimes it is represented as continued suffering; [i. e. as we understand him, never ending suffering,] at others, as a destruction,—or in other words, as annihilation."—That is, sometimes the Bible teaches one thing as true, which it denies being true at another,—in other words, it contradicts itself! By the way, it is very easy to make assertions—it might answer a more profitable end to prove them.

In the following paragraph he talks more sensibly.

"If the Calvinist will stand upon the particular words *Eternal, Everlasting, &c.* we conceive that he stands insecurely. For the Universalist rightly answers him, that these words were, and are, often applied to things of a temporary nature. Or, if any one thinks that a *whole text* will furnish broader and surer ground, and quotes what he thinks is the *strongest of all*, that 'their worm dieth not and their fire is not quenched,' even that will not support him. For if he will turn to the last chapter of Isaiah, he will find this very language applied to an event confessedly temporary. These words are obviously quoted from Isaiah, and if they had a limitation there, they cannot fairly be construed to have an unlimited meaning here."

PENNSYLVANIA LEGISLATURE. We learn from the *Reformer*, that since the rejection of the bill presented to the Legislature of Pennsylvania, for the incorporation of the A. S. S. Union, Mr. Oglo has introduced the following Preamble and Resolution, which, according to the forms of business, was laid upon the table for future consideration.

"Whereas the public has heretofore been drained of its transmissible wealth by sectarian money making schemes, and certain sectarian institutions built up and enabled to exert an influence pernicious to the general welfare and true happiness of the people, therefore,

"Resolved, That the Committee on the Judiciary system be instructed to inquire into the expediency of passing a law, declaring that devices, bequests, deeds and conveyances, for any pious or charitable uses which shall not be made six months before the death of the testator or donor, shall be null and void."

We are pleased to find that our Legislative bodies are beginning to see the necessity of adopting legal measures to protect the sick and dying from the artful and ambitious designs of certain sectarian money-makers.

MISSIONARY EXPENDITURES. The American Board of Commissioners for Foreign Missions, expended the last year \$104,430. The whole number of Missionaries employed was 42. The number of assistants, &c. was 158, among which were 102 females, married and unmarried. The sum of \$104,430, would be to each, including the females, better than \$522 per year. What heart-rending sacrifices the suffering Missionaries do make to save souls.

The Executive Committee of Missions at Princeton, N. J. have resolved to raise, by begging, the sum of \$40,000 "for the support of Missionaries and the establishment of Schools," of an orthodox kind, in the State of N. Jersey. This Missionary "pop," will no doubt be very acceptable to a number of young men now studying divinity in the Theological Seminary at Princeton.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

EPITOME, NO. II.

[Concluded from our last.]

"For ye shal up the kingdom of heaven against men."—Math. xxiii. 13.

Every attentive reader of the Bible is acquainted with the fact, that the establishment of a kingdom in the earth, by Christ the Messiah, over which he should reign, and in which many should enjoy a foretaste of that "inheritance, which is incorruptible, undefiled, and that fadeth not away," was a subject of ancient prophecy. If there be any doubt of this, the following passages, which are but a few among many, will be likely to remove it. Gea. xix. 10. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." This was evidently spoken of the Messiah, and bears a near relation to the prophecy of Isaiah xliii. 4. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he has set judgment in the earth: and the isles shall wait for his law." The enraptured Psalmist had a vision of the same glorious period; see Psalms cx. 1-3.

"The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness." Again, this kingdom is predicted by Isaiah, chap. ix. 6,7. "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever. The zeal of the Lord of hosts will perform this." The prophet Daniel had a very clear view of this subject, & expressed it in the interpretation of King Nebuchadnezzar's dream. See Dan. ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." These, and many other passages which I have not room to mention, evidently have allusion to the setting up of a kingdom on earth by Jesus Christ, over which he should reign as King. Although this kingdom was to be established in the earth, it was not to be a worldly kingdom; as the Saviour said,—"My kingdom is not of this world;" but it was to be a spiritual kingdom; even the reign of Christ in the hearts of men. Of this kingdom John the Baptist spoke—Math. iii. 2, and Jesus himself, in Math. iv. 17 and x. 7. It was to be established by the preaching of the gospel, see Math. x. 1, 5, 6, 7. "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. These twelve Jesus sent forth, and commanded them, saying,—as ye go, preach, saying, the kingdom of heaven is at hand." See also in Luke ix. 1, 6, and x. i.—a part of which I will transcribe. "Then called he his twelve disciples together, and he sent them to preach the kingdom of God; and they departed, and went through the towns preaching the gospel." After these things the Lord appointed other seventy also, and sent them before his face, saying, go your ways: behold, I send you forth as lambs among wolves,—say unto them, the kingdom of God is come nigh unto you." The inspired Paul, speaking of the life-giving power of faith in this gospel, and of the happy state of believers, says, "We who have believed, do enter into rest;" that there is "all joy and peace in believing. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." Those therefore, that believed the gospel, i. e. embraced Christ as the promised Messiah, and gave full credit to his testimony concerning the will and gracious purpose of the Father in sending him into the world, thereby entered into the "rest—the joy and peace there is in believing; the righteousness and peace of the kingdom of God." Those who did not believe this gospel, did not enter into this kingdom, as our Lord observes in his explanation of the parable of the two sons, see Math. xxi. 31, 32, also verse 43. "Verily I say unto you (unbelieving Jews) that the publicans and harlots go into the kingdom of God before you. For John came unto you in the very way of righteousness, and ye believed him not: but the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him. Therefore the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Thus, we see, what is meant by the expression "kingdom of heaven" in the text:—a state of reconciliation to God, that the shedding abroad of his love in the heart, through faith in the gospel of his grace and truth, revealed by Jesus Christ. All who are in

this state, are in the "kingdom of heaven." This is called the "kingdom of God," probably in allusion to the ancient prophecies, especially that of Daniel, see chap. ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom, &c." It came with power, or the arm of the Lord was revealed in its behalf, at the interesting period of the abolition of the ministration of death, and the establishment of the ministration of life. This kingdom, or the gospel of this kingdom, was sent unto the Jews,—was rejected by them, and was taken from them, and given to another nation—the Gentiles. It was fitly represented by a "mustard-seed, which a man sows in his field;" for in the beginning it was exceedingly small, but was destined to extend from "sea to sea, and from the river, unto the ends of the earth;" and also by "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened;" for it was placed, or commended, and has ever since existed, in the midst of temporal kingdoms, through which it will continue to infuse its divine light and laws, till "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ."

To prevent mistake, and to remove any apparent confusion or ambiguity in the divine testimony upon this subject, perhaps it may be well here to observe, that the gospel, through faith in which, we may enter into this kingdom of heaven, is sometimes identified with, or put in the place of, the kingdom itself; as in the last passage quoted from Matthew, chap. xxi. 43. "The kingdom of God shall be taken from you." The meaning is—the gospel shall henceforth be withheld from you Jews, and sent to the Gentiles. I have ever thought that the true meaning of this, and some other passages, would have been more obvious if the rendering had been "gospel of the kingdom," as in Math. iv. 23.—or "word of the kingdom," as in chap. xiii. 19.—or "glad tidings of the kingdom," as in Luke viii. 1. That I have not misapplied the expression "kingdom of heaven" in the text, will appear still more obvious when it is shown how, and by whom, that kingdom may be shut up, which I shall attempt in the next number.

T. G. F.

Haverhill, Mass.

To the Editor of the Christian Intelligencer.

REFORMATION.

DEAR SIR,—In one of your numbers, I have read some remarks on reformation, in which you endeavor to shew the importance of entering upon religion with deliberation, in the proper exercise of our faculties, and in the expectation of possessing its benefits in gradual improvement. This, I think, substantially correct: but why, my brother, should you think that the operations of the Holy Spirit, moulding the heart anew, which the Lord gives to those who thus obey him, should not, occasionally, be instantaneous, evident, and powerful? I think the scriptures give good evidence that this has often been the case; and while I heartily agree with you that we ought to guard against flaming pretensions which make the heart and life no better, I would suggest that we must be very careful not to "Hurt the oil and the wine." There are various operations by the same spirit. We all agree that man needs a change of heart in order to be admitted into the kingdom of heaven. This is the work of the Holy Spirit, whatever means may be employed, or, however various may be the modes of its operation.

Again; while I read with pleasure, the remarks in your paper, which serve to detect hypocritical pretension to religion, I regret that no more warning is given to the wicked, unholly man. As the wicked

* To what article of ours "A Friend to all" alludes, wherein we have expressed our thoughts, that the "operations of the holy spirit, moulding the heart anew, are not occasionally instantaneous, evident, and powerful," we are unable to say. We are not now conscious of having made such a statement. It is true we do not believe that every thing that passes for conversion is conversion, nor do we hold that reformation, truly so called, is the work of a moment. That a man may conceive a resolution of amendment or reformation, "instantaneously," we have no doubt. There must always be a given moment, or instant, if you please, when a man yields effectually to the influence of the Spirit, and turns from bad to good. So if a person have journeyed ten miles in a forbidden road, if he changes his course there is a moment when he turns; but his regaining the path of duty will be likely to be progressive and gradual. Conversion, therefore, may be "instantaneous," though not always "evident" and "powerful," but reformation, following conversion, is generally a work of time, not to be obtained in a moment, and is something always sufficiently "evident" without the extra aid of "professions" to make it so.

+ We do not know how much more warning our Correspondent would have us give "the wicked and unholly man." We have never hesitated, when occasion required, to warn men of all real dangers,—of the miserable consequences of sin,—and to assure them that the wicked must be miserable as long as they are sinful. The idea of our correspondent is undoubtedly correct, that

man must be changed, in order to be saved, he should be told of it, and that plainly: and he should be told, likewise, that he never can be saved without it. Whether all will repent, or not, is another thing; but this is certain, no one can ever be saved without repentance, and a change of heart and life. I am encouraged in the belief that all men will be saved; but the main thing with me is to shew to men their need of salvation, and the endless misery which must be their lot unless they submit to the terms of salvation. You see sir, I presume, that there is vast difference between the idea of endless misery, and the endless misery of the wicked. There can be nothing but misery, and increasing misery, for the wicked; although I trust in God to bring forth the time when "All shall know the Lord," and then misery must end, because wickedness will cease.

A FRIEND TO ALL.

[We do not hold ourselves responsible for some statements, of rather a personal nature, which occur in the course of the following communication, though we have no doubt they are true. We give the article a place, because we believe a persecuted individual ought to have the right of being heard in self defence, and because we are not unwilling the public should be informed of the real spirit of those who profess to have the most religion, and yet evince by their conduct that they are, in truth, the least religious. If our friend "suffers reproach, because he trusts in the living God, who is the Saviour of all men," he may derive some consolation in knowing that so also did the primitive believers in God's universal grace and salvation. This doctrine has always been odious in the sight of a proud and dogmatizing world; but as odious as it was and is to Pharisees and bigots, it is destined to triumph over all the haughtiness of man, and to have its own deserved,—its universal prevalence in the world.]

FOR THE CHRISTIAN INTELLIGENCER.

New Sharon, March 24th 1828.

MR. EDITOR:—Having been for some time a firm believer in the doctrine of Universal salvation, I esteem it a privilege to defend openly the cause that I have espoused, and if in doing this I have given or shall hereafter give offence to any one, I hope he will not attribute it to any design on my part so to do. That I have a right to defend what I consider the true and genuine doctrines of the gospel I think no one in this free country will pretend to dispute. Why then should I be branded with infamy for taking a decided stand in defence of what I humbly conceive to be the doctrines of Christ? And much more, why should I be treated as the off-scouring of the earth for no other reason than because I undertook to defend my religious character from the aspersions of those who seem to esteem themselves so much better than others? When I see a man stand in the sacred desk and openly slander a whole religious sect, I think I have a right to take a public notice of his abuse.

Some time ago I made some remarks on a discourse delivered in this place, and for the following reasons: first, because I thought the preacher made some expressions that needed evidence about a certain denomination of christians, viz. that they would all be damned, wholly on account of their differing from him in sentiment. Not exactly believing this, I felt willing the public should know it. Second, he made, as I think, some remarks on the term "shall be damned," which were destitute of proof. Under these considerations I thought proper to demand of Mr.

his lexicon that gave the word the definition he affixed to it. But it is not necessary for me to repeat the subject of my communication alluded to,—the reader probably may recollect it.

The piece above alluded to has caused a great deal of disaffection towards me, owing, as I sincerely believe, to the management of "the preacher." I would not wish to censure him unjustly. But I do verily believe that if he had conducted with more propriety,—if instead of going from house to house and asserting that all the quotations but one made from his discourse were false, and afterwards confessing that all but one were in substance as he delivered them, it would have been more creditable to him and saved me some trouble. I do think he ought to have stat-

no one "can be saved without a change." On this point none of us disagree. But while we contend for this solemn and interesting truth, we are equally confident in the belief, that, in the language of Paul, "we shall all be changed,"—or in the words of the Psalmist, that "all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." Would our "Friend" have us neglect, or remain silent upon this interesting truth because others may not believe it? The fact that others deny it, is one great reason why we say so much as we do in its favor; we would have the christian world know "the truth and the whole truth." We never have encouraged, nor shall we ever encourage, men to believe they can be happy in sin;—nor shall we encourage the enemies of human happiness and the lovers of iniquity to believe that the empire of sin is to be eternal.

It is when such principles and feelings usurp the place of genuine love to God, that piety becomes the most dangerous of the weapons, which ambition may use to disturb the peace of the church, and of the world. How important, then, the union of piety and charity! This would defeat the cry of the bigot, and the sneer of the indifferent. Until this union is effected, the seemless coat of Christ will continue to be torn in ten thousand pieces by aspiring partisans and narrow-minded bigots, while the exulting infidel and profigate cast their reproaches on the exposed and dishonored religion of our blessed Lord.

ed the thing as it was, so as not to have been under the mortifying necessity of contradicting himself. I am complained of for stating that "he palmed his doctrine upon his ignorant hearers." But will not this term sometimes apply? If it will I cannot conceive where it will any better apply than in the discourse alluded to; for if I demand a person to believe a point of true or false, I "palmed it upon him." Surely all will consent to this. Then certainly there could be no injustice in my expressing myself as I did. As it respects his hearers being "ignorant," I presume they will all agree with me. For I have conversed with a number who are as ignorant as myself.

I should not have resumed this subject had it not been for the conduct of some in this village who are determined, Human-like, to destroy every one who will not stoop to do them reverence. Being School Agent the last season, I called a school meeting early in August to lay proposals before the district for teaching the school. All that were then present were in favor of my keeping the school, and consequently, I put dependence on so doing. In October I called another district meeting, to consult about the commencement of the school and to attend to other business relative to the same. My keeping the school was brought up. I then had the majority. There were however a number that came out openly and opposed my keeping the school, for no other reason than my differing from them in religious sentiment and writing the piece above alluded to, as they stated in private conversation; for they were not willing to tell their reasons openly. Finding that they could not exactly make things work to please them, and my differing from them in religious opinions not being sufficient to answer their purpose, they, wonderful to tell, stooped to the odious effort of endeavoring to injure my character! Even the preacher, who ought to have been the last one to disturb the peace of society, was the first to take upon himself this detestable work of *Slander*—a business in comparison with which *Universalism*—bad as many consider it—is eminently honorable. I suppose that many will hardly believe this statement; but as incredible as it may appear, it is a fact; and "facts are stubborn things." This, together with some other things, has been the means of my being thrown almost entirely out of business for the past winter. Is it RELIGION that dictates such conduct as this? If it is, forever deliver me from it. I never should wish to be governed by it. But such are not, I know, the fruits of religion; nor can I believe that those who will conduct in this manner can be viewed as religious people by Him who requires his children to love Him, their neighbors, nay, even their enemies.

SELECTED FOR THE CHRISTIAN INTELLIGENCER.

UNION OF PIETY & CHARITY.

It is not easy to conceive, how any man addressing God, the common Father of all mankind, and considering, how little is known of God, except that he is our gracious parent, can bring to his prayers, any other, than a heart of charity. But it sometimes happens, that we worship God, as altogether such an one as ourselves.—We make him a party to our own prejudices. We clothe him with our own passions. We set up an idol, who smiles or frowns according to our wishes. Instead of inviting the Almighty and Impartial Father of all mankind, we make a God, who imitates ourselves. Thus, every odious quality of the human mind becomes associated with our religion. Our devotions becomes the nutriment of our passions; our habits of communion with God are become the habits of excommunication of others. If we attend to God's providences, we interpret them all according to our own uncharitable principles; and the tower of Siloam, always falls, when we had expected the blow. If we discern his footsteps, it is only in the narrow path, which our vain imaginations have marked out for him; and his cause is identified with the ebullitions of our own vanity and spleen. Now, where piety is thus degraded, as it sometimes is, every increase of piety is only an increase of ill-will; we shut up our bowels of compassion against those, whom we think, God has shut out of his covenant, and engage in holy warfare—against what?—not against our own vanity, presumption, obstinacy and malignity, or the sins which most easily beset us, but against the enemies of the true faith. These we call to choose—not between the crucifix and the fire, for these are not out of reputation—but between one creed and one atheism. Melancholy, indeed, that this spirit, which once prevailed all over christendom, is sometimes still called piety, even in the protestant world!

BUCKMINSTER.

EASTERN CHRONICLE.

63

THE CHRONICLE.

AND CATCH THE MANNERS LIVING AS THEY RISE."

GARDINER, FRIDAY, APRIL 18, 1828.

NEW ORTHOGRAPHY. Mr. Kneeland of New-York has kindly sent us a little book entitled "NELAND KE TO THE NU ORTHOGRAPHE," containing, as its title imports, Key to his new system of Orthography. His alphabet contains forty-eight characters, some of which are, in whole or in part, Greek letters. The design of the system, as we understand it, is to introduce a method of spelling our words which will enable learners to pronounce them correctly, according to the sounds of the letters. We have long lamented the imperfections in the existing system of orthography, and believe Mr. Kneeland is entitled to credit for his industry and good intentions in furnishing the public with his new system. It would no doubt be much more intelligible to foreigners and children than the old one is: but we doubt whether it will ever be adopted in the republic of letters.

We wish to ask Mr. Kneeland whether he spells all words alike which are pronounced alike? If so, how is the reader to be apprised of the difference of signification between such words as—son, sun; dear, deer; rain, reign, &c.? It seems to us that if such words were always spelled alike, the reader might sometimes be led into a gross misunderstanding of the subject. The same evil, we know, measurably exists in the common orthography; but it appears to us it would be increased by the new, if the author has no rule to correct it. We make these remarks only with a view to obtain information from Mr. Kneeland—not having had an opportunity to examine his system thoroughly.

FIRE. We understand that Morse's Tavern at Whittier's Mills, Mt. Vernon, was entirely consumed by fire on Saturday last.—The building was large, and the loss must have been considerable. There was no insurance upon the property. The fire was first discovered in the roof and was communicated no doubt, by a spark falling from the chimney.

OUR FARMERS have commenced their spring's work—sowing wheat, &c. but the season is unusually backward, the weather since the beginning of April having been quite cold. We feared that the extraordinary mildness of the past winter was ominous of a backward season. "Winter never rots in the sky."

A Society has been formed in Philadelphia for promoting the culture of the Mulberry tree and the raising of silk worms. It is really relieving to see, once in a great while, in account of a meeting of citizens for the purpose of promoting interests of more importance to the people than the question, who shall be president? We rejoice there are some persons left who can yet think of something besides the presidential election. It was wisely said by St. Pierre, that "those who cause two blades of wheat to mature where only one did before, are the real benefactors of the public," and are entitled to more honor and a greater reward than all the partisan office hunters this side of Pensacola.

The Turkish Manifesto has been published in the American papers. It breathes War. Ere this, the Allied powers on the one hand and the Turks on the other, are, most probably, engaged in deadly warfare, which cannot be expected speedily to terminate. The Turk considers it a war for religion, charging the Allies with an intention to destroy the religion of his "holy Prophet," Mahomet.

The steam-boats are to run the ensuing season from this river to Boston three times a week. We recommend to the Masters of them to be punctual in conforming to their own notices of the time for arriving and departing. In this way they will secure business, otherwise they will be likely to suffer. The confidence of the public is necessary to public patronage, and that confidence cannot be obtained without punctuality. A correspondent complains to us, that on his passage from Hallowell here a few days since, he greatly regretted to hear so much profane language as was suffered to be used on board the boat. We believe this must have been unknown to the Master, if it is not, as it ought to be, contrary to the rules and regulations of the Experiment. Most sincerely do we wish the steam-boats success. They are a great convenience.

ITEMS.

MASSACHUSETTS ELECTION. Levi Lincoln has been re-elected Governor of Massachusetts by a vote of about 7 to 1 over all other candidates. In 113 towns Lincoln has 14,500, Morton and others 2,584.

In Connecticut Gideon Tomlinson has been re-elected Governor without opposition.

Messrs. Beale and Hemer, proprietors of the Boston Commercial Gazette, intend to publish that paper daily after the first of May

next. This will make the sixth daily paper published in Boston.

A Calvinistic Society in Philadelphia have invited Rev. Dr. Beecher, now of Boston, to become its pastor. Does Dr. Ely want help?

A letter lately received in Boston from Santa Cruz says that the small-pox is raging like the plague in that and the adjacent islands.

It is proposed to commence the Baltimore and Ohio Rail Road on the 4th of July next, and to have the first sod thrown up by the venerable Charles Carroll, the only surviving signer of the Declaration of Independence.

The general election in Rhode-Island took place on Wednesday last. His Ex. James Fenner, being the only candidate for Governor, was undoubtedly re-elected.

Morgan. Lieut. Gov. Pitcher of N. Y. has recommended to the Legislature of that State the appointment of a Commissioner, with full powers as Attorney General, to investigate the case of Capt. Morgan who is supposed by some to have been murdered in 1826, to examine witnesses, enter complaints, to conduct prosecutions, &c.

It is said that a very fatal epidemic prevails in Calais, (Me.) which has swept off a considerable number of people.

An English paper states, that the late Bishop of Winchester, accumulated, as the profits of his clerical office, the sum of \$2,222,222. There was no occasion for this man to go about, as the Apostles did, "in sheep skins and goat skins, without purse or scrip."

A meeting of citizens in favor of the National Administration in Kennebec Congressional district is notified to be held at the Court-House in Augusta on Wednesday the 7th day of May next, at 11 o'clock A. M. for the purpose of nominating a candidate for elector of President friendly to Mr. Adams.

A convention of delegates favourable to the administration, from the towns in Oxford district, is also notified to be held in the Universalist Meeting-house in Norway in a week from next Wednesday, at 10 o'clock A. M. for the purpose of nominating an elector for that district.

We think that the subject of the following inquiries is important, and trust that some of our professional friends will do and the public the favor to answer them. If there is an error prevailing in relation to the duties of persons who may discover the body of another, supposed to be lifeless, we think the cause of humanity requires it should be promptly and satisfactorily corrected. We cannot, however, think there is any thing in the spirit of the law which would render a person liable for his attempts to do good.

To the Editor of the Intelligencer & Chronicle.

There seems to exist generally a great misapprehension of the law on the subject of persons found dead. Most people think it will not do to remove or even to touch a body under any circumstances whatever.

So great is their dread of the penalty of the law that they seem to think it involves them in nothing short of the guilt of murder.

In consequence of this vulgar error it is to be feared that many persons who have been found supposed to be dead, have been left to die, when by immediate removal and the proper means used, resuscitation might have been effected. Sometimes a coroner

cannot be procured for several hours and the subject, whether dead or alive, whether in a ditch or a snow-drift, exposed to cold or heat, must remain until the coroner arrives.

After mentioning the case of Haviland who was found dead on Beach-Hill, some time last winter, and who, in consequence of delay in obtaining a coroner's inquest, was not removed until 14 hours after his body was discovered, our correspondent proceeds:—

I would propose the following inquiries:

1st. Supposing a person falls asleep in consequence of fatigue and partial inebriation as was probably the case with H. V. land, and supposing the vitals to keep warm for a longer time than usual in consequence of spirituous liquor—to what degree of coldness must the external parts arrive before resuscitation would be impossible? I have heard it asserted that there might be such a thing as the limbs and surface of the body being not only stiff but actually frozen and respiration suspended and yet the subject not be beyond the reach of resuscitation.

The proper means to be used in cases of drowning, and how far resuscitation under different circumstances may come within the scope of possibility, ought to be more generally known. I feel confident that but very few people understand this subject rightly; I for one confess I do not.

2d. What is the law and its intention in regard to persons found, as in the case above mentioned, or under any other circumstances? If there is a wrong construction of it, or any erroneous opinions concerning it—it is an evil that ought to be corrected. The means of obtaining correct information on the above inquiries are in Gardiner, and it is hoped that it will be furnished for the good of the public.

PHILANTHROPOS.

The New-York Telegraph notices the proposed publication of the Bachelors' Journal in Boston, and adds—"The next thing we shall hear of will probably be a Maid's Magazine, established in opposition."

CONGRESSIONAL.

[From the Boston Courier.]

WASHINGTON, April 5. We had a night sitting last evening, and proposing about twenty amendments [to the tariff] all which, except two of trifling consideration, were rejected, the committee who reported the bill to the House. The Southern gentlemen, professing to feel very anxious to dispose of the subject, insisted this morning upon pushing it forward, alleging that time was very precious. A vote by ayes and noes was taken to postpone and carried in the affirmative, whereupon these working gentlemen moved to adjourn, and it was carried. Of late the subject has been debated with much freedom of remark. The committee have in Kentucky phrase, been knocked down and dragged out. Bates, Sprague, Storrs and others, pronounced severe philippies against them, which they bore with Christian fortitude.—Sprague and Buchanan discharged at each other a few rounds of hot shot, and it was thought the former crippled the latter and sent him muttering and wounded out of the fight. Yesterday, there were two downright stump speeches—one from Stanley, who undertook to be quite facetious at the expense of Mr. Clay, and was repaid by Judge Clark, who called on him to know if he meant to allege that he (Clark) changed his opinion to accommodate Mr. Clay. This was said with an emphasis and tone that could not be mistaken, and S. replied "No, Sir." Daniel, the man of horse memory, then took the floor, and went on with a tissue of vulgar blackguardism, levelled mostly at New-England, for an hour and a half. He seemed to be put forward as a kind of scavenger, to do a dirty job that more respectable men seemed unwilling to engage in. Like other men who will condescend to play the buffoon, he occasionally raised a laugh, and at last made good his retreat, well satisfied that he had amused his friends. The prospect of doing any thing effectual for the manufacturers daily diminishes, for, unless some change should take place, no valuable amendment can be carried.

CHARCOAL AND CLOSE ROOMS. The repeated warnings which have been published, of the fatal effects of burning charcoal in small & close rooms, seem to be disregarded by many. On Sunday last a female in this town, wishing to do some writing, retired into a small room in which there was no fire place, and took with her a small plaster cooking stove, with some burning charcoal in it to warm the room, and shut the door. Some time afterwards, faint groans were heard, the door was opened, and she was found lying on the floor apparently lifeless. She was immediately taken out of the room and exposed to the fresh air, but it was sometime before respiration was restored. A physician who was near at the time, and was called in at the instant, informs us that if she had remained in the room a few moments longer, she would have been past recovery.

It ought to be known and remembered by every one, that from fire, whether of wood, charcoal or other combustibles, there arises a constant stream of carbonic acid gas, (the same that sometimes suffocates people in wells, breweries and distillers' vats, or in subterraneous passages.) This gas all goes up chimney with the smoke, where there is a chimney; where there is none, it soon fills the room, and suffocates whoever may be in it. A coal fire needs a funnel just as much as a wood fire.

Too little attention is paid to the ventilation of houses, particularly bed rooms, where many of us pass a third part of our lives—some of us more than that. We must keep breathing—and fresh air is all important. In small and close rooms, unless they have an open fire place in them, a window or door should be left partly open. Without oxygen we cannot breathe a moment; and this component part of the atmosphere is actually consumed or withdrawn from it by breathing, precisely as it is by combustion, though less rapidly, and in its place is left the deadly gas we have been speaking of.—Ken. Jour.

Deaf and Dumb. To enter the world without a welcome—to leave it without an adieu—to suffer and to be unable to communicate your suffering—to stand a sad and silent monument amid the joys of others, which you cannot understand nor conceive of—to be shut out of life—to carry within your bosom the buried seeds of happiness which are never to grow, of intellect which is never to burst forth, of usefulness which is never to germinate—to find even your presence afflative, and not to know whether you excite compassion or horror—a whole existence without one cheering sound—without one welcome accent—without one idea of the present—without one recollection of the past—without one hope of the future. Oh! what a cloud of wretchedness covers, surrounds, and overwhelms such a deplorable victim of sorrow!

Now to throw over such a benighted being the sweet rays of intelligence—to open the intellect, and let it gush forth in streams of light and joy—to rouse the affections that they may know and love God, the giver of all things, merciful in his chastisement—to enlighten the soul, that it may see its origin and its destiny—to cause the lips to smile, although they cannot speak—the eye to glisten with other emotions than those of sorrow—and the mind to understand, although it cannot hear. Oh! what a beautiful supplement to the benevolence of Heaven!

AUSTERITY OF OLD MEN. It has been well remarked that "there is nothing more unjust than the ill temper which old people show against the young. An attempt to check the merriment, and sportiveness of youth, is not less preposterous than to be angry with the spring of the year, because it produces nothing but blossoms and to expect from the early season, the fruits of autumn. How different was the humor of Anaxagoras, the Greek philosopher; that amiable old man, at the point of death, was asked by the citizens of Lampsacus, what dying command he would wish to enjoin on them! His request was, that every year during the whole month in which he died, all the children in the city, should be permitted to keep holiday." And the historian adds that this custom was observed in his remembrance.

A person living in Byron, Genesee county, N. Y. has lately discovered that the persons

concerned in the crucifixion of our Saviour were freemasons! alleging that he can prove the fact; and furthermore offering to make oath to the statement! The same person intimates that an anti-masonic bible is about to be published, in which the names of Solomon, and all those considered as the patrons of freemasonry, will be omitted.

AMONGST the bandages of an Egyptian mummy in the Philosophical hall at Leeds a small piece of red leather has been found, stamped with hieroglyphic characters, which determine the date of this interesting monument of antiquity. They are the royal legend of Yemeses V. the Amenophis, the father of the great Manetho's 18th dynasty of the kings of Egypt. He ascended the throne of the Pharaohs in the year 1493, A. C. The individual, therefore whose remains are still in so perfect a state of preservation, was the contemporary of Moses, and officiated as incense bearer and scribe to the shrine of God in Mandan, at Thebes, in Upper Egypt, more than 3300 years ago.

DOMESTIC CARPETING. We have lately noticed some pieces of Domestic Carpeting, from the Great Falls, (N. H.) Factory, at the store of Mr. Joseph Harrod.—The texture of the article appears to be firmer than those of foreign Manufactury equal prices. The materials of the fabric are equally fine, and the colours as bright as those of foreign production of similar quantity. Whether they will be as permanently durable is the only question connected with their utility to be proved. We understand, however, they have borne the test of experiment remarkably well, and are pronounced by judges to be as well coloured and as durable as any of equal quality imported.—Port. Gaz.

A writer in the New York Evening Post says, that the Liverwort plant has been ascertained by medical men to have valuable properties in removing and curing coughs, colds, and spitting of blood:

1. Diuretic, (promoting a flow of urine.)
2. Diaphoretic (producing perspiration.)
3. Mucilaginous (expectorant & healing.)
4. Tonic, (bitter and astringent.)

During the time of taking the Liverwort tea or syrup, the patient should abstain from all heating and stimulating food and drink.—Milk should be the principal diet. Great care should be taken in procuring the genuine herb, as there is an herb which resembles it, but does not possess its qualities. If the lungs have become ulcerated, which may be known by the sinking in water of the matter raised in the morning, then it is said the liverwort will not effect a cure.—Ken. Jour.

To the Editor of the Christian Intelligencer.

SIR.—A few days since, I received an anonymous letter, enclosing to me that part of the Christian Intelligencer which contained Mr. Josiah Miller's publication, of Dec. 5th, 1828, entitled, "An Anonymous Letter Writer noticed." By reading which I found one "Mr. G. a circuit preacher" suspected as the author of the letter therein alluded to. This suspicion I had previously heard mentioned, and that it was supposed to refer to me; but did not till then, know it had been published. On seeing it there, have thought proper just to state to the public through the same medium, that so far from being the author of the "Anonymous Letter," noticed by Mr. Miller, I had remained an entire stranger to every circumstance respecting it, till after its publication appeared in the Intelligencer.

You are therefore respectfully requested to insert the above in your paper.

GREENLEAF GREELY.
Thomaston, April 7th, 1828.

BALFOUR'S ESSAYS. We should have mentioned last week that Mr. Balfour's Essays are published and ready for sale. We shall have some copies before long.

WINTHROP FEMALE ACADEMY. Spring term of instruction to commence in this Seminary, on the first Monday in May, under the care of Mr. BUTLER and Miss LEWIS. Lectures will be given in connexion with the use of a valuable apparatus, which cannot fail of rendering the several branches of instruction much more interesting and intelligible.

Mr. BUTLER proposes forming a class of young ladies whose object it shall be to qualify themselves to become instructors of children and youth; and no means will be neglected, which might be useful in preparing them for this responsible station. Tuition, from 3 to 5 dollars. Board, one dollar and seventeen cents per week, including washing.

CHORAL HARMONY. A Selection of the most approved ANTHEMS, CHORUSES, and other pieces of SACRED MUSIC, suitable for Singing Societies, Concerts, &c. Vocal parts in score: Instrumental accompaniment adapted to the Organ. By the Boston Handel and Haydn Society. Price 67 1/2 cts. single No., or 27 1/2 each for 8 numbers, now publishing and for sale by GLAZIER & CO. Hallowell, April 4.

NOTICE. All persons having unsettled accounts with the Subscriber, are requested to call and settle the same without delay, as he is about to make a different arrangement in his business. He would wish for all to take notice, and govern themselves accordingly.

GEORGE H. COOK,

Gardiner, April 18.

THE MUSEUM or LITERATURE AND SCIENCE. Is published every month, at six dollars a year, by E. LITTELL, Chestnut-street, Philadelphia. Its contents are as great as those of ordinary periodical works, and it is composed of choice pieces from the Foreign Journals of the highest character; a partial list of which is given below.

Edinburgh Quarterly, Westminster Retrospective, British Monthly, and Eclectic Reviews; New Monthly, Blackwood's, London, Edinburgh, Monthly, European, Ladies and Pocket Magazines; British Critic, Literary Gazette, Ackerman's Repository, La Belle Assemblee, London Journal of Science, Literature and Arts, Brewster's Edinburgh Philosophical Journal, &c. &c. &c.

As a REVIEW of the Literature of the day—an interesting and instructive MAGAZINE—amusing MISCELLANY, and a REPOSITORY of Essays on all subjects by the first authors of the age, it is believed to possess the strongest claims to patronage.

It commenced in 1822; a second series began with 1826, and a third series, each No. containing 192 pages, or near 2400 pages a year.

—ALSO—

THE MONTHLY JOURNAL of FOREIGN MEDICINE. Is published, at six dollars a year, by E. LITTLELL, Chestnut-street, Philadelphia.

Its contents are as great as those of the most voluminous periodical work ever published in the world. And while the quantity is equal to his, the style of printing and the quality of the paper (to say nothing of the superior merit of the articles themselves) furnish a comparison greatly in favor of the American publisher.

"To make our readers more fully acquainted with this subject, we may state that each of these publications contains in a year as much matter as six ordinary octavo volumes—the price for which is only six dollars."

Subscriptions for the above valuable and cheap publications will be received by P. SHILDON, at the Gardiner Book-Store, where a specimen number of each work may be examined.

April 11.

NOTICE. The subscriber having engaged to deliver 700,000 Bricks at Fort Adams, Newport Harbor, R. I. the ensuing season, advertises for proposals for conveying them to the said place in the following manner, viz.: 200,000 the 1st of July, 200,000 the 1st of August, and the residue in September and October.

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

LAWS OF THE STATE OF MAINE.

AN ACT revoking the Charter of the Winthrop Bank.

WHEREAS the Directors of the Winthrop Bank, in behalf of the Stockholders, have petitioned this Legislature for liberty to close their concerns.

Sect. 1. Be it enacted by the Senate and House of Representatives, in Legislature assembled, That the President, Directors and Company of the Winthrop Bank, incorporated by an act passed the seventeenth day of February, in the year of our Lord one thousand eight hundred and twenty four, shall from and after the passing of this act, cease to be a Banking Company, excepting that they shall continue corporate for and during the term of one year from the passing of this act, for the sole purpose of collecting their debts, selling and conveying their property & estate, & remaining liable for the payment of all debts due from said Corporation, and in being capable of prosecuting and defending suits at law, and of choosing Directors, for the purposes aforesaid, and for closing their concerns.

Sect. 2. Be it further enacted, That if the President, Directors and Company of said Bank, or either of them, or any other person or persons, acting as agents, trustees, or in any other capacity, either in their behalf, or in behalf of the stockholders of said Bank, or either of them, shall, after the passing of this act, make, or consent to any new loan of monies, or discount any notes, bonds, mortgages, drafts, or other securities, or to issue or put in circulation, any bank bills, notes, checks, or any security whatever, for the payment of money, or on account of said corporation or stockholders, every person by whose procurement, privy or consent, any such loan, issue, security or discount, contrary to the true intent and meaning of this act, shall be permitted or done, shall forfeit and pay, for each offence, five times the amount so loaned, issued or discounted, to be recovered by any action of debt, in the name of any person, excepting stockholders, who may sue for the same; one half to the use of the person suing & the other half to the use of the State: **Provided**, That said Bank, may during the term aforesaid, discount any notes, bonds or mortgages, which may be presented in lieu of notes, bonds, or mortgages due, or becoming due to the same previous to the expiration of one year from the passing of this act.

Sect. 3. Be it further enacted, That it shall be the duty of the President and Directors of said Bank, to adopt all proper measures for bringing the concerns thereof to a close, by collecting its debts and paying and redeeming its bills, as speedily as can be effected: **Provided**, That nothing herein contained shall be construed or deemed to impair or annul the right of the State to exact payment of the arrears of taxes from said Bank, which may be due up to the thirtieth day of June, in the year of our Lord one thousand eight hundred and twenty eight; and the President Directors, and Cashiers of said Bank shall be under obligation to make return to the Governor and Council of the state and condition of their concerns, in the same manner, and at the same time, as if this act had not been passed.

[Approved by the Governor Jan. 30, 1828.]

AN ACT to set off a tract of land from Embden to Anson.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That all that part of the town of Embden which lies southwardly & westwardly of seven mile brook, be, and the same hereby is annexed to the town of Anson, in the county of Somerset, together with the polls and estates thereto included; and four rateable polls and eleven hundred dollars shall be, and hereby are taken from the valuation of said town of Embden and set to the said town of Anson: **Provided however**, that the proprietors of said tract, hereby set off, shall be held to pay all assessments made on the same, remaining unpaid, to said town of Embden.

[Approved by the Governor, Jan. 28, 1828.]

AN ACT establishing the Salaries of the Judge and Register of Probate for the County of Waldo.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That the Salary of the Judge of Probate in the county of Waldo, shall be one hundred and fifty dollars, and that of the Register of Probate in the same county, shall be two hundred and fifty dollars, per annum, to commence on the fourth day of July, in the year of our Lord one thousand eight hundred and twenty seven, and to be paid to each of said officers thereafter from the county treasury, in the manner prescribed by the "act establishing Salaries for Judges and Registers of Probate," passed March seventh eighteen hundred and twenty six.

[Approved by the Governor, Jan. 23, 1828.]

AN additional ACT to provide for the packing and inspection of Pickled and Smoked Fish.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That from and after the passing of this act, it shall be the duty of the several inspectors of fish in this State to brand Shad barrelled as specified in the fourth section of an act, passed the twenty-second day of March, one thousand eight hundred and twenty one, as follows, viz: those of the best quality, caught in the right season, to be most approved, and free from damage, having their tails cut off and back bones out, shall be branded "Cargo Mess;" those which remain after the best have been selected, being sweet and free from taint, rust or damage, with their back bones in, and tails on, shall be branded "Cargo No. 1;" and there shall be a third quality, which shall consist of the thinnest and poorest of those that are sweet and wholesome, which shall be branded "Cargo No. 2; any thing contained in any act to which this is additional to the contrary notwithstanding.

[Approved by the Governor, Feb. 2, 1828.]

AN ACT providing for the promotion of Education.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That the Land Agent, under the advice and direction of the Governor and Council, be, and he hereby is, authorized to sell at Public Auction or Private Sale, whenever in their opinion, the same can be done at fair price any number of townships of the public lands already surveyed, and not otherwise appropriated, not exceeding in the whole twenty townships of land averaging six miles square, upon such terms of credit as in their judgment will best promote the objects of this Act. And whenever any credit shall be given to the purchaser, he shall secure the State by the joint note of himself with two or more sufficient sureties to the acceptance of said Agent. And the said Agent is required to pay into the Treasury of the State, the sum he may receive from the sale or sales of said land, and to deliver over to the Treasurer of State all the notes he may obtain upon the sale or sales of said land, immediately after he shall have received them.

Sect. 2. Be it further enacted, That the Salary of the Register of Probate for the County of Washington, shall be two hundred dollars, in lieu of the salary now established by law, commencing on the first day of January, one thousand eight hundred and twenty eight.

Sect. 3. Be it further enacted, That the Salary of the Register of Probate for the County of Cumberland, shall be eleven hundred dollars, instead of the salary now established by law, commencing on the first day of January, one thousand eight hundred and twenty eight.

[Approved by the Governor, Feb. 21, 1828.]

otherwise appropriated, not exceeding in the whole twenty townships of land averaging six miles square, upon such terms of credit as in their judgment will best promote the objects of this Act. And whenever any credit shall be given to the purchaser, he shall secure the State by the joint note of himself with two or more sufficient sureties to the acceptance of said Agent. And the said Agent is required to pay into the Treasury of the State, the sum he may receive from the sale or sales of said land, and to deliver over to the Treasurer of State all the notes he may obtain upon the sale or sales of said land, immediately after he shall have received them.

Sect. 2. Be it further enacted, That the Treasurer of the State be directed to keep a separate account of all monies he may receive from the sales of said land and from the notes in payment therefor, and the same shall constitute a permanent fund to be reserved for the benefit of primary schools. And said fund shall be put out on interest, in such manner as a future Legislature shall determine, and the interest annually distributed among the several towns and plantations in the State according to the number of scholars therein, commencing at such time as by law shall be hereafter provided.

Sect. 3. Be it further enacted, That whenever this State shall receive any sum or sums of money on account of the claim of Massachusetts on the United States, for services rendered by the Militia of that Commonwealth during the late war, the excess over and above what the State may then owe shall constitute a fund to be appropriated and distributed in the manner provided by the second section of this Act.

[Approved by the Governor, Feb. 23, 1828.]

AN ACT regulating Weights and the sale of Hoops, Staves and other articles.

Sect. 1. Be it enacted by the Senate and House of Representatives, in Legislature assembled, That all such articles as have been sold or exchanged in any market or town in the State by gross or avoidropus weight, shall be sold or exchanged by the following regulation of said weights, viz:—Twenty five avoidropus pounds shall constitute one quarter, four quarters one hundred, and twenty one hundred one ton.

Sect. 2. Be it further enacted, That all hoops and staves shall be sold or exchanged as follows, viz:—Twenty five hoops shall constitute a bundle; four bundles, one hundred; ten hundred, one thousand; two staves shall constitute one cast; fifty casts, one hundred, and ten hundred, one thousand; and all other articles usually sold by the tale, shall be sold by the decimal hundred, any law to the contrary notwithstanding.

Sect. 3. Be it further enacted, That the provisions of this Act shall take effect and be in force from and after the first day of June next.

[Approved by the Governor, Feb. 25, 1828.]

AN ACT providing for the protection of Grave Yards.

Sect. 1. Be it enacted by the Senate and House of Representatives, in Legislature assembled, That within one year after the passage of this Act, each incorporated Town, Parish or Religious Society in this State, to which any ancient or public Burying Yard belongs, shall make a good substantial and durable fence around the same, and at all times thereafter, keep such fence in good and sufficient repair—and in case any such Town, Parish or Religious Society shall refuse or neglect to erect such fence within two years from the passage of this Act, and keep the same in repair thereafter, such Town, Parish or Religious Society shall forfeit and pay a fine of one hundred dollars, to be recovered by indictment in any Court proper to try the same, and to be laid out and expended in erecting such fence.

Sect. 2. Be it further enacted, That the Selectmen of any town or the Committee or Treasurer of any Parish or Religious Society which shall be indicted and fined, as aforesaid, shall receive and faithfully apply the sum which such Town, Parish or Religious Society may pay by virtue of this Act, and in case such Selectmen, Committee or Treasurer shall refuse or neglect to apply such fine in manner aforesaid, they shall severally be liable to pay the full amount of such fine, to be recovered by action of debt in any Court proper to try the same, to the use of any person who may sue therefor.

[Approved by the Governor, Feb. 25, 1828.]

AN ACT regulating the Practice of Physic and Surgery.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That if any person who has not received a Medical Degree at Bowdoin College, or been licensed by the Censors of the Maine Medical Society, shall, after the passage of this Act, commence the practice of Physic or Surgery, he shall not be permitted to maintain any action to recover compensation for his services, or to recover any note, bond, or contract given for such services—but shall be forever barred from the recovery of the same, and it shall be lawful for the Court where in any such action shall be pending upon the written application of either of the parties during the term at which judgment shall be entered, to order the amount of the costs recovered by the demandant and the amount of the estimated value of the improvements to be off-set one against the other; and it shall be the duty of the Court to make a record of their order for such purpose and a special statement of such off-set for the benefit and direction of all concerned: and if such costs shall exceed the amount of such estimated value, then such value shall be deducted from such costs, and execution shall issue for the balance only; and when the estimated value aforesaid shall exceed the amount of the demandant's costs, then the same shall be deducted from such estimated value, and thereupon the demandant shall be entitled to his writ of seizure and possession on his paying into the Clerk's office of the same Court or to such other person as the Court or any Judge thereof may for that purpose appoint, the balance only of such estimated value and the interest thereof, within one year from the rendition of such judgment; any thing in the aforesaid act to the contrary notwithstanding.

[Approved by the Governor, Feb. 23, 1828.]

AN additional ACT to provide for the packing and inspection of Pickled and Smoked Fish.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That from and after the passing of this act, it shall be the duty of the several inspectors of fish in this State to brand Shad barrelled as specified in the fourth section of an act, passed the twenty-second day of March, one thousand eight hundred and twenty one, as follows, viz: those of the best quality, caught in the right season, to be most approved, and free from damage, having their tails cut off and back bones out, shall be branded "Cargo Mess;" those which remain after the best have been selected, being sweet and free from taint, rust or damage, with their back bones in, and tails on, shall be branded "Cargo No. 1;" and there shall be a third quality, which shall consist of the thinnest and poorest of those that are sweet and wholesome, which shall be branded "Cargo No. 2; any thing contained in any act to which this is additional to the contrary notwithstanding.

[Approved by the Governor, Feb. 2, 1828.]

AN ACT providing for the promotion of Education.

Be it enacted by the Senate and House of Representatives, in Legislature assembled, That the Land Agent, under the advice and direction of the Governor and Council, be, and he hereby is, authorized to sell at Public Auction or Private Sale, whenever in their opinion, the same can be done at fair price any number of townships of the public lands already surveyed, and not otherwise appropriated, not exceeding in the whole twenty townships of land averaging six miles square, upon such terms of credit as in their judgment will best promote the objects of this Act. And whenever any credit shall be given to the purchaser, he shall secure the State by the joint note of himself with two or more sufficient sureties to the acceptance of said Agent. And the said Agent is required to pay into the Treasury of the State, the sum he may receive from the sale or sales of said land, and to deliver over to the Treasurer of State all the notes he may obtain upon the sale or sales of said land, immediately after he shall have received them.

Sect. 2. Be it further enacted, That the Salary of the Register of Probate for the County of Washington, shall be two hundred dollars, in lieu of the salary now established by law, commencing on the first day of January, one thousand eight hundred and twenty eight.

Sect. 3. Be it further enacted, That the Salary of the Register of Probate for the County of Cumberland, shall be eleven hundred dollars, instead of the salary now established by law, commencing on the first day of January, one thousand eight hundred and twenty eight.

[Approved by the Governor, Feb. 21, 1828.]

AN ACT giving a lien to Ship Carpenters and others on vessels.

Sect. 1. Be it enacted by the Senate and House of Representatives in Legislature assembled, That, from and after the passing of this act, all ship-carpenters, caulkers, blacksmiths and joiners, or other persons, who shall perform labor, or furnish materials for and on account of any vessel, building or standing on the stocks, by virtue of a written agreement, shall have a lien on such vessel for his or their wages until four days after such vessel is launched, and may secure the same by an attachment on said vessel, which attachment shall have precedence of all other attachments where no such lien exists.

Sect. 2. Be it further enacted, That before said lien shall attach and be in force, such ship-carpen ter, caulk er, blacksmith, joiner, or other person, shall have a just and legal claim for his or their services performed, or materials furnished for said vessel, and shall demand payment of the same by the owner agent or contractor. And in case such ship-carpen ter, caulk er, blacksmith, joiner or other person, shall demand more than is due to him or them on a full and fair settlement of all demands between him or them and such owner, agent or contractor, then and in that case, such owner, agent or contractor may tender or pay to such ship-carpen ter, caulk er, blacksmith, joiner or other person, the full, fair and just balance due to him or them for his or their labour and services on and for such vessel, and fully and absolutely discharge his or their lien thereon.

[Approved by the Governor, Feb. 12, 1828.]

AN ACT additional to the several Acts respecting Highways.

Sect. 1. Be it enacted by the Senate and House of Representatives in Legislature assembled, That whenever any public Highway shall be hereafter located in any town by order of the Court of Sessions, it shall be the duty of the Committee, or persons locating the same, to place temporary monuments at every angle, on one of the exterior lines of said Highway; and whenever any such highway shall be established, it shall be the duty of the Selectmen of the town in which the same may be, within six months from the time it is so established, to procure, and set up at every angle aforesaid, stone posts, not less than three feet in length, marked with the letter R, and the Selectmen of the said towns for the time being, shall cause said posts to be kept up and maintained so long as said highway shall be continued as a public highway: **Provided**, however, that when any such highway shall pass over any ledge so that posts cannot be erected, it shall be the duty of the said Selectmen to mark at every angle on said ledge, the letter R.

Sect. 2. Be it further enacted, That if the Selectmen of any town neglect to cause said posts to be set up, or to mark said angle on such ledge, for the period of twelve months aforesaid, they shall forfeit and pay the sum of five dollars; and for each and every month thereafter during which they so neglect, shall forfeit and pay the sum of one dollar; and said forfeitures to be sued for and recovered in an action of debt by any person who may sue for the same; one half thereof to his own use, and the residue to the use of the town in which said highway is located.

[Approved by the Governor, February 23, 1828.]

AN additional ACT to exempt certain goods and chattels from attachment, execution and distress.

Be it enacted by the Senate and House of Representatives in Legislature assembled, That all potatoes raised or purchased by any person for the consumption of himself and family, shall be exempt from attachment, execution and distress.

[Approved by the Governor, Feb. 20, 1828.]

AN ACT additional to "AN ACT providing for the payment of costs in Criminal Proceedings."

Be it enacted by the Senate and House of Representatives in Legislature assembled, That if any County Treasurer shall neglect to perform the duties required of him in and by the sixth section of the Act to which this is additional, passed the nineteenth day of March, in the year of our Lord one thousand eight hundred and twenty one, he shall forfeit and pay a sum not exceeding one hundred dollars to the use of the State, to be recovered in the manner provided for the recovery of forfeitures in the fifth section of the Act aforesaid.

[Approved by the Governor, Feb. 21, 1828.]

AN additional ACT for the settlement of certain equitable claims arising in real actions.

Be it enacted by the Senate and House of Representatives in Legislature assembled, That in all real actions, wherein all or any part of the demanded premises, and of the improvements, made thereon shall be estimated by the Jury, and in which the defendant shall not make his election on record in open Court to abandon the same to the tenant at the price estimated by them, pursuant to the provisions of "An Act for the settlement of certain equitable claims arising in real actions," it shall be lawful for the Court where in any such action shall be pending upon the written application of either of the parties during the term at which judgment shall be entered, to order the amount of the costs recovered by the demandant and the amount of the estimated value of the improvements to be off-set one against the other; and it shall be the duty of the Court to make a record of their order for such purpose and a special statement of such off-set for the benefit and direction of all concerned: and if such costs shall exceed the amount of such estimated value, then such value shall be deducted from such costs, and execution shall issue for the balance only; and when the estimated value aforesaid shall exceed the amount of the demandant's costs, then the same shall be deducted from such estimated value, and thereupon the demandant shall be entitled to his writ of seizure and possession on his paying into the Clerk's office of the same Court or to such other person as the Court or any Judge thereof may for that purpose appoint, the balance only of such estimated value and the interest thereof, within one year from the rendition of such judgment; any thing in the aforesaid act to the contrary notwithstanding.

[Approved by the Governor, Feb. 23, 1828.]

AN additional ACT for the protection of Grave Yards.

Be it enacted by the Senate and House of Representatives in Legislature assembled, That if any person who has not received a Medical Degree at Bowdoin College, or been licensed by the Censors of the Maine Medical Society, shall, after the passage of this Act, commence the practice of Physic or Surgery, he shall not be permitted to maintain any action to recover compensation for his services, or to recover any note, bond, or contract given for such services—but shall be forever barred from the recovery of the same, and it shall be lawful for the Court where in any such action shall be pending upon the written application of either of the parties during the term at which judgment shall be entered, to order the amount of the costs recovered by the demandant and the amount of the estimated value of the improvements to be off-set one against the other; and it shall be the duty of the Court to make a record of their order for such purpose and a special statement of such off-set for the benefit and direction of all concerned: and if such costs shall exceed the amount of such estimated value, then such value shall be deducted from such costs, and execution shall issue for the balance only; and when the estimated value aforesaid shall exceed the amount of the demandant's costs, then the same shall be deducted from such estimated value, and thereupon the demandant shall be entitled to his writ of seizure and possession on his paying into the Clerk's office of the same Court or to such other person as the Court or any Judge thereof may for that purpose appoint, the balance only of such estimated value and the interest thereof, within one year from the rendition of such judgment; any thing in the aforesaid act to the contrary notwithstanding.

[Approved by the Governor, Feb. 25, 1828.]

AN ACT regulating the taking of Lobsters.

Be it enacted by the Senate and House of Representatives in Legislature assembled, That, from and after the passage of this act, in all actions, where any person or persons shall be summoned as trustee or trustees, such trustee or